

Project I.D. No. 75

NAME: Tazuma, Bunshiro DATE OF BIRTH: 1884 PLACE OF BIRTH: Hiroshima
Age: 90 Sex: M Marital Status: _____ Education: 4th Grade

PRE-WAR:

Date of arrival in U.S.: 8/1912 Age: 28 M.S. S Port of entry: Seattle

*Occupation/s: 1. Railroad Worker 2. Dishwasher 3. Registrar Boy

Place of residence: 1. Calsvale, Montana 2. Spokand, Wash. 3. Glendive, Montana

Religious affiliation: Buddhist Association 4. Japan (1914-17) 5. Seattle, Wash.

Community organizations/activities: Judo Association - Officer

EVACUATION:

**4. Fry Cook 5. Restaurant operator 6. Store Owner

Name of assembly center: Puyallup

Name of relocation center: Minidoka, Idaho

Dispensation of property: Store - Sold Names of bank/s: _____

Jobs held in camp: 1. Assistant General Manager of a co-operative store

Jobs held outside of camp: _____

Left camp to go to: Seattle, Washington

POST-WAR:

Date returned to West Coast: October 1945

Address/es: 1. Seattle, Washington

2. _____

3. _____

Religious affiliation: Buddhist Association

Activities: 1. _____

2. _____

3. _____

If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 5/21/74 Place: Seattle, Washington

Translator: Taeko Hernandez

NAME: BUNSHIRŌ TAZUMA

AGE: 90 years old

BIRTHDATE: 1884

BIRTH PLACE: Kure' City

WHAT YEAR AND AGE DID YOU COME TO THE U.S.? In 1902, Age 18

MAJOR OCCUPATION: Restaurant Owner and Dime Store Owner

RELOCATION CAMP: Minidoka

INTERVIEW DATE: May 21, 1974 - Seattle

INTERVIEWER: Heihachiro Takarabe

Place of Interview: Seattle, Washington

TRANSLATED DATE:

TRANSLATOR: Talko Hernandez

NAME: MR. BUNSHIRŌ TAZUMA

A. Having been in America for a long time, I got old and my memory has declined. Recently my hearing has been declining although I'm using this (a hearing aid). My eyes are not what they used to be. Of course it is a good thing to live long, but . . .

Q. First tell me your name, please.

A. My name is Bunshirō Tazuma. I thought I had an old personal card here. I have poor sight now. It's no use whatever kind of glasses I wear, and I have to use this thing, too.

Q. Thank you, I'll take this. Bunshirō Tazuma, is it?

A. It's written in Japanese on the back side. Did you meet Mr. Fujii yesterday?

Q. Yes, I did.

A. I think you are going to visit the Bukkyō - Kai (Association of Buddhists) and the Seattle Betsuin. He talked in quite detail, didn't he?

Q. Yes, he did.

A. He is younger than I by fifteen years or more, but he has been the President of the Seattle Betsuin for a long time and studied in depth about the past. Therefore there would be no big difference even if I spoke since you have already interviewed him.

Q. No, we can't tell it now.

A. What would you like me to tell?

Q. What part of Japan are you from?

A. I'm from Kure'City, Hiroshima Prefecture. Before that, I have lived in an area called Kaita. I lived in the rural areas of the county. Of course I was born of a farmer's family. Then my father moved to Kure City where there was a Navy Base; and since then I lived in Kure City. In that city my younger brother, who is twenty years or more younger than I, is living.

Q. When were you born?

A. I was born in 1884 in the county.

Q. Therefore how old are you now?

A. I am ninty years old. I already had my 90th birthday.

Q. Is that so? That's really something, isn't it? In Japan, your family religion was Buddhism, wasn't it?

A. Yes, it was.

Q. Is it Shinshū?

A. Yes. It is Jōdo-Shinshū, and we have been members of this Nishi-Honganji-Temple from generation to generation.

Q. In Japan where did you go to school?

A. I went to school in the country although I didn't attend for a long time. At that time the elementary school was divided into two parts. When I was young, people didn't send children to school so much, and it was common that the children of farmers and of under the middle class ended up their education with four years of the first part of elementary school (Shika-ren). They thought that it was enough for farmers to be able to do simple calculations for selling wood they cut in forests, rice, and wheat. It was such a time that they seldom sent their girls to school. This was before Japan and China had a war. The war between Japan and China broke out when I was in the third grade, that was in Meiji 27 (in 1894). This war lasted about

two years.

Q. Do you remember much about it?

A. Yes. The reason why I remember this well is that my father went to the war. I became a third grader in March, then had a summer vacation in August for one month. And at this time my father went to war to China, thus I didn't attend school constantly even though I was almost graduating the fourth grade. My family, as farmers, were growing rice and wheat. Then my father was drafted; in Japan they even drafted men who had children; so my mother, grandmother, and grandfather -- no he was already dead then -- made me farm with them even though I was very young. Anyway I graduated the fourth grade the next spring; but as you can see, I didn't study much. Then there was the upper level of elementary school to go for four years more, which mainly the children of middle class and higher classes were sent. In other words, councilmen and the rich in the village, that is, the people who were in higher positions than common people, sent their children to the upper level school. It was like this when I was young. Anyway, the war ended after two years, and it became the duty for parents to send their children to school. Since 1896, grade school was extended to six years from four years. That was when my younger brothers began to attend. The school expenses were slowly being paid by the City Government, and parents had to send their kids to school. After the war, they realized how important it was for the people to receive an education and how much they had missed from not having it. Thus a law was made that children had to receive six years of compulsory education. Since 1896, the educational level in Japan was raised rapidly.

Q. Did your father come back from the war?

A. Yes, he did.

Q. After two years?

A. He left in August and returned back in May or June the next year being ill. When he crossed the River Ōryokkō between Korea and Manchuria, he was exposed to the cold and became ill. He was carried back home by rickshaw. He recuperated at home and got well. Then in 1897, he went to Formosa where a lot of Japanese people were being a territory of Japan. He just went there without any particular purpose. In a few months he was bitten by mosquitoes, suffered from malaria, and came back home again. He recovered from it after taking care of himself at home for a few months. In 1898 or 99, he left again for Hawaii. He never stayed at home; thus my mother and I, hiring farmers, grew rice, wheat, vegetables, sweet potatoes, and other crops, and made our living.

Q. How do you stand in your family?

A. I am the eldest son.

Q. How many children were there in your family?

A. There were five boys including myself.

Q. Were they all boys? Weren't there any girls?

A. There were two girls, but everybody was younger than I. I was the eldest. Thus I can't say that I studied in Japan; all I did was help to do farming.

Q. Did your father stay in Hawaii for a long time?

A. He went to Hawaii to work for a sugar cane company. He stayed there for one year before he suffered from beriberi, which is a disease in which a person's legs become alkaline. People who only eat rice without eating vegetables get beriberi. Again he returned home. But he didn't like to live

in the country and decided to move to Kure' City. This was after he had taken care of himself for a few months and recovered from the illness. Since my parents moved to Kure' City, I decided to come to America; and so I came to this country.

Q. Before that, do you remember anything happy, difficult, or sad that you have experienced? What kind of memories do you have?

A. I didn't have many difficult experiences.

Q. How about happy experiences?

A. The only thing was that I was lonely because my father was not at home. My mother was in good health. My grandmother, who passed away at the age of 73 after I came to America, was very healthy and seldom became ill. She cooked and did household chores, so my mother was able to concentrate on the farm work. She was the person who mainly did farming, and I helped her. The rest of her children were still too young to do the work. There was nothing particularly interesting nor hard.

Q. What kind of things did you grow? Rice?

A. Yes. When I was eleven years old, I joined Seinen-Kai (a young men's association) of the Buddhist temple and was taught from the Seiten (sacred book), which would be equal to the Bible, and sang songs every other night, about three times a week.

Q. Is that so?

A. Yes. There were not too many young people, about thirty to forty both boys and girls; but we gathered at some place where an instructor came and taught us how to become good children although he didn't tell much about gokuraku (paradise in Buddhism) and jigoku (hell) in Buddhism. I attended this gathering for three to four years. Thus the children in those days

became good people; some became priests, some, though not being priests, began to preach Buddhism; and some went to temple on Sunday and gave speeches on "why children have to worship Buddha." These things were implanted in my soul since I was little, and the blessings of Buddhism haven't deserted me since I came to America. Buddhism is my religion while those who believe in Christianity think their religion the best. One of the good things of the religion was that the decision that I would live with the Buddhist spirit gave me strength whenever I had difficulties and whatever coldness I encountered. Yes, it helped me a lot. I lived in Spokane for three years or so. At that time in Spokane there was the Mii Church guiding young men, and there was no Buddhism church. Those who lived downtown went to the church and became fine people apart from the question of whether they became rich or not. In this way Spokane has become the foundation place of the Mii Church (Christianity Church), and more and more activities of Japanese Christians continue even today. The efforts made by pastors and some other people to guide young people have born fruit today and become very helpful to our Japanese community. A religion, regardless of its kind, leads and guides people spiritually, and it is impossible for us to tell how much profit we receive from it. I keenly feel its value. Anyway, I traveled to various places. There is a Buddhist Church here in Seattle ... and I have lived my life in this way.

Q. What kind of things did you learn at the Buddhism school which you attended when you were young? You went to the school every other day, didn't you? Did you go to the temple? A kind of young men's school...

A. In Japan, they separated education from religion.

Q. I know that. You mentioned that you went to a school 3 times a week,

didn't you?

A. Yes. After supper, we gathered in a place and an instructor taught us various things. I attended the meetings for three years.

Q. Do you remember what you learned there?

A. We studied the Seiten of Buddhism which is supposed to be equal to the Bible in Christianity. There are Okyō (sutras) in Buddhist churches: for example, Kimyō-Muryō, Junyu-Reisan, and so on. There are hymns too. We learned them. It was the same as the Sunday School of Christian churches where teachers and leaders gathered children and taught.

Q. What kind of person was your mother?

A. Of course I don't know about her childhood, but she got married to my father at the age of 18 because she sometimes mentioned it. My father was 26 years old or so at that time. Anyway she married into the family and brought up her children doing farm work. That was her life, nothing particular to mention. She was just an ordinary mother, but a very good mother to me.

Q. Your father was rather an adventurer, wasn't he?

A. My father was a person who rather liked to go about various places when he was young. When a war began, he went to the war; when Formosa became a Japanese territory, he went there; and he even went to Hawaii after that. After the Sino-Japanese War, there was a tendency for Japanese people to emigrate to foreign places. Because of the war, life in Japan was not so good. It was after the war between China and Japan that a lot of Japanese emigrated to America. There had been, of course, some people who went to Hawaii before the war; but the number of the immigrants to Hawaii gradually increased after the war.

Q. Did you decide to come to America because your father was moving to

Kure' City?

A. Yes, he did after coming back from Hawaii and recuperating in spite of the fact that he had enough farm land to make a living. Maybe it seemed absurd to him to make a living by farming. The farmers who had quite a lot of land and leased it to people and got money from them were better off while to ordinary farmers who only worked on their farm to make a living, farming seemed to be too much work for too little. In those days the price of rice was very low; also wheat was sold very cheap, and they couldn't get much money by selling the sweet potatoes they grew. There is a word mizunomi-byakushō (farmers who drink only water for their meal, poor peasants) to explain farmers. In short, farmers were not able to save very much. Those who didn't own their farm land and were working on a leased farm could not lead a comfortable life. They had to drink water and eat cabbages. They couldn't save any money because all the rice they had grown was taken away by their landlords. Of course the situation today is different from that of those days.

Q. What was he going to do in Kure' City?

A. He was running a kind of grocery store selling various goods. And everything was going well because the Navy Base was gradually built up and more and more people were coming into the town. When I came to America, it was not a city yet, and was called Kure' Port. It had only 25,000 people then. It was the time that the Base had just been built and about twenty warships were in the port. But it developed rapidly. I left for America in 1902 and came back to Japan in 1914 in twelve years. The population of the town was 140,000 already and had become a city.

Q. For what reason did you decide to come to America?

A. At that time in Japan, I got enough money with the work on the farm and didn't have to be employed. But if I had gotten a job, I would have been paid only fifty sen a day. Even a person working in a big town like Kure' could earn only seventy-five sen, and it was impossible for an ordinary man to earn one yen a day except for a very strong man. In the country they might only serve two meals and give one shō of rice to hire a man. One shō of rice equals 1/30 of 100 pounds. We had a measure for that. A man came to work if they gave him two meals and one shō of rice. At that time, one shō of rice cost less than ten sen; of course they had to serve him two meals in addition. A woman came to work and got two meals and half the amount of rice a man got. Therefore people were unable to save money however hard they might work, and they just worked to eat and survive while in America they were paying ten cents to eleven cents an hour or about one dollar a day. This one dollar equaled two yen in Japan when we sent it. I thought that I would rather earn one dollar a day in America than work on a farm in Japan. Also I was curious to see how big America was with my own eyes because I had heard of its largeness. Anyway, the first reason that I decided to go to America was that I wanted to see the country with my eyes and the second one was to earn money. Of course I could have gotten a job anytime if I had gone to Kure' to work for a ship builder of the government or some place else. But an apprentice who didn't have any skills was paid only twenty to thirty sen a day at first. It was very hard and took time for him even after he became a mechanic to earn one yen a day. Thinking about this, you may feel it absurd to work in Japan. Also I wanted to go to America and see how big the country was. Thus I decided to come to America.

Q. Were you able to come to this country with no problem?

A. No, it was difficult because of the situation in Hawaii. Hawaii used to be an independent country until 1900 ruled by King Kamehameha. Then it was annexed to the U.S.A. in 1900 or so. By this action, Japanese immigrants became free. Before that, they had come to Hawaii to work on contracts of three years or so. Thus their employers became unable to make them work according to the contract since the immigrants became free by a treaty. Being free, they moved to San Francisco by ship about 500 to 1,000 people on every ship because they could make more money in America than in Hawaii. That was quite all right; but white farmers began to accuse Japanese of working for low wages and the exclusion movement against the Japanese people by white people was started around the time when I was coming and continued for a while. In San Francisco and Los Angeles some riots were started by white people and they set fire to Japanese restaurants and stores. Thus they prohibited the Japanese people in Hawaii from moving to America. They became unable to move to America from Hawaii by an agreement concluded between Japan and America. America prohibited Japanese immigration to her country except that they received students and the wives and children called by the Japanese people who had already settled in America. This was the so-called "Gentlemen's Agreement" concluded between Japan and Washington D.C. This word came from the notion that gentlemen never tell a lie. This agreement accepted Japanese immigration in three cases: the case of students, the case of the parents in America calling their children, and the case of the husbands calling the wives. At first, people were able to come to America easily by just saying they were students. Then suddenly it became so strict that ordinary people became unable to come to America. The government didn't easily issue passports to people, but they did to the

business men who were to do some business in America. In my case, I had an uncle who was manufacturing medicine, medicine for ears and nose, for headaches, and for stomach aches. And I had worked as a door-to-door salesman in various places selling the medicine and had a license to sell medicine. I went to an immigration office and said that I would like to go to America. A man at the office asked me if I knew something about business. So I said, "I have a license to sell medicine and I know how to sell it". "Is that so? Then let's report that you are going to open a pharmacy in America to sell medicine to the Japanese people." And I applied for a passport with this reason, and they issued the passport with no problem. On my passport, although nothing was written down about the purpose of doing business, a purple-colored stamp was affixed. For those who were coming to America as laborers, they affixed a green stamp while I got a purple one which businessmen could get, although they didn't write that I was to do business or anything. Those who had a purple stamp on their passport could get on the first-class section of the boat while those who had a green stamp could not travel in the first class cabins. In this way I came to America.

Q. When was it?

A. It was in 1902. When I was leaving, I took 500 yen worth of medicine to Kōbe'. The man taking care of my immigration process said, "It's not easy to sell medicine door-to-door in America, so this is not necessary. Send this back; you won't need it!" He said, "When you go to the police station and are asked about your reason for going abroad, tell them that you are taking this medicine there. And after you're finished at the police station, just send the medicine back." He said that I had to have 200 dollars with me to show the immigration officer when I was leaving. Usually fifty dollars

was enough to get past the office and come to this country. He said, "The immigration officer might ask how much you have with you, and you have to answer that you have 200 yen. Having a passport with a purple stamp, you can't say you have fifty dollars." In case they may ask you to show the money, the man handed me 200 dollars. But they didn't ask me to do so; they just asked me how much money I had with me. I answered, "200 dollars", and they affixed a stamp. If they had asked me to show the money, I could have shown it to them since I had it with me. But they didn't. So I returned the money to the man, and landed at Seattle with fifty dollars with me. I didn't have any difficulties because at that time America needed working people for railroads and other places. The reasons why the Japanese government made the strict laws were because of the problem of Hawaii and also they didn't want to send uneducated people to America. By sending students and the people who had received better educations in Japan, they could avoid troubles. It was not America, but Japan that put pressure on not sending laborers to America.

Q. When you landed in Seattle, what was your first impression of America?

A. First, we passed Victoria and saw a tremendous amount of wood in the bay and couldn't see where they were logging. "Being founded recently and unexplored, America is such a great country!", I felt. From the boat which was entering the port, I saw clearly, since it was a fine day in August, pine trees or cedar trees, although I didn't know which, luxuriant everywhere. I saw very big trees growing everywhere. In 1902, Seattle had only 50,000 to 60,000 people, maybe less, and was smaller than Tacoma. Because gold was found in Alaska and also due to fish marketing, Seattle grew gradually. Before there had not been an immigration office in Seattle while there was

one in Tacoma. Instead there was a branch of the office of Tacoma when I arrived at Seattle, and the people from the Tacoma immigration office came to Seattle to do the work. Then shipping companies and trade companies were established in Seattle, and the city became a more convenient place to stop. So the immigration office was moved to Seattle. It was around that time when Seattle began to develop and grow.

Q. So you were surprised at the bigness of America, weren't you? You thought this country huge, did you?

A. Yes. I had expected that way, before leaving Japan. I had heard that America was fifty to sixty times as big as Japan. So I felt like getting on a train and traveling from one end of the country to the other. Someone suggested that I work for a railroad company, and I thought the job would be interesting, so I took it. We left Seattle one night for Calsvale in Montana which was 1,500 miles away. That was also the same distance from here to Billings. Of course there exists no station named Calsvale since it was changed to White City. Anyway, we got on a train of mixed cars with a pass, and didn't have to pay the fare. The railroad company gave us a pass to encourage us to go to work. The train usually had a car for luggage, about 3 coaches, and some freight cars; and it ran slowly day and night stopping at various places. It took two days and three nights for the train to go 1,200 miles since it traveled so slowly. And I finally got to Calsvale. At that time railroad companies such as the Great Northern, the Northern Pacific, and the Oregon Shortline were building railroads rapidly to Wyoming and Utah and hiring a lot of Japanese workers through employment agencies. They received money for us from the company. Our

wages were one dollar ten cents to one dollar fifteen cents a day working ten hours but they paid us only ten cents an hour taking a percentage of 1.0 cents to 1.5 cents from us. In Seattle there was an agency called Tōyō Bōeki (The Oriental Trading Company), whose President was Mr. Tetsuo Takahashi, and in Portland the "Esbah Company" was the employment agency working for railroad companies. Thus these agencies took a percentage from us, the workers. Then ten years or so later, a contractor undertook the work on railroads...

A. One month after I started working, the salary increased one cent an hour, to eleven cents an hour. If you worked ten hours a day, you would get one dollar and ten cents. Since I had been working eleven hours a day, I had been getting one dollar and twenty-something cents a day. On the other hand, white workers were getting one dollar twenty-five cents a day. That means that the agency took a percentage.

Then a railroad company, the Chicago-Milwaukee, began to construct railroads here. Since the company was paying better than the other railroad companies, workers rapidly moved to the Chicago-Milwaukee. Then, in order to have the workers stay, the other companies began to raise their workers' salaries to more than one dollar and twenty-five cents to one dollar and thirty-five or one dollar and fifty cents a day. This was in 1909 and 1910, but by this time I had already quit working on railroads.

Q. What kind of work did you do when you worked on railroads?

A. I hear that the Chinese people laid the rails of the Great Northern and some other companies, but they hadn't spread gravel under the railways yet. They had only laid rails directly on the ground. Of course there was no problem in the winter time when the ground was frozen and hard.

But once the frost and snow began to melt, or snowslides occurred, the soil under the railways washed out and became very soft. Thus the railroads became so uneven and rough that trains couldn't run. Our work was to fix this by putting gravel under the rails and changing old tires for new ones. This was when I had just come to America. In spite of the low income, the people working on the railroads were trying to save money. They were the people who intended to go back to Japan again within a few years when they saved a thousand dollars or so here in America. This was true for everybody that had left his wife and children in Japan. The result was that they didn't have good food. They bought flour and mixed it with water, put on a little bit of salt, baked it on a greased frying pan like cooking hotcakes, and made so-called bottera. Each person took two or three pieces of bottera with him as a lunch, and that was all. We drank tea and ate them. Some ate them with a little sugar, some with jelly; but we had awful heartburn after that. In the evening after work, we made udon (noodles) or dango-jiru (soup with flour dumplings). We first cooked soup by adding miso (bean paste), iriko (small dried fish for seasoning), and dried seaweed cut into pieces. Then we added the dango which had been kneaded with a cup of flour per person into the boiling miso-shiru (miso soup). We usually cooked for five or more persons, and we used to have two bowls of this miso soup. In the morning before we went to work, we cooked rice since we had to work hard. In those days, rice was imported from Japan and was not grown so much in California. Texas rice cost too much then. Anyway, this rice from Japan was very expensive, but we cooked a cup of it per person, served it on one plate, and had the rice and miso soup for breakfast. Then we left for work. For lunch we ate

the bottera dango, and for dinner we had udon or dango-jiru and went to bed. Eggs were sold very cheap, but they dared not buy them. One egg only cost one cent in the country; therefore it cost twelve cents a dozen although it cost fifteen cents or so when the price was high. Also meat was very reasonable but they dared not eat it. Sometimes we caught fish to eat. In the river there was trout; but they were hard to catch, so we fished for s instead. When we put a left-over bottera on a hook, we could catch a big s easily. This fish wasn't very tasty, but it was cooked well. We put salt on it and put it on the left-over fire of a stove on which we had cooked rice before. It was not bad at all. We took this with us to work and wrapped it in the bottera. The workers who ate this were all right, but most of them didn't try this at all. They dared not eat eggs either. I myself, feeling that I couldn't survive on such a poor diet, took one or two boiled eggs with me to work and ate them with bottera every day. Those people, on the other hand, who came from Japan intending to go back to Japan with saved up money, tried really hard to save some money out of the thirty dollars which they received every month. Thus they picked up old shoes thrown away by somebody to wear or picked out old pants from a garbage can and washed and wore them. They tried to save up twenty-five dollars a month out of the thirty. They had to smoke, too, but they could seldom drink. This was all right for them, but it was a different matter in winter from November to April when only two workers out of five could work because of the snow. We worked in shifts, so we didn't have as much extra money after feeding ourselves and getting a winter coat, thick stockings, and some other necessary things. In the winter period of four to five months, we could only make our living with very little pocket

money. The period when we could really earn and save money from this work was between April when we started working full time and the end of November when we became unable to continue working because of the snow since it was in Montana and Idaho. Thus it was really difficult for them to save up 1,000 dollars in three years. Due to the frugal meals and lack of vitamins, we became night-blind. We should have eaten vegetables, but they were expensive and scarce. Among the railroad workers, some had troubles with their stomach, and some became tubercular and were sent back to Japan. Every railroad worker had a tough time; therefore I quit after I had worked for one year. I went to Spokane, where I found a restaurant which needed a dishwasher and was paying twenty-five dollars with good meals. I thought this was much better than the railroad work, so I took the job. After working as a dishwasher for four or five months, I was asked to work as a registrar boy, and I earned five dollars more a month. Then they asked me to help cook; then they told me to do the fry-cook's work whose salary was thirty to forty dollars. A second-cook's work brought me fifty to sixty dollars, and a middle-cook's salary was seventy to ninety dollars. Thus you had to feel it absurd to work on the railroads. Sometimes you wouldn't have any money left with such an income since you go out at night to play around. Of course this was not true for those who were attending church. But they were only fifteen to twenty persons out of 100 the rest of the people went to the gambling places or to pool halls. It was all right that I could wear nice things and eat good food, but I would never be able to save money. I thought, "This is no good. I would rather start a restaurant business". Being a middle-cook and getting 75 to 100 dollars a month looked good, but I used to go out at night and take several dishwashers. We drank

a glass of beer or so at a bar, but how could I tell the dishwashers who were getting only twenty-five follars a month to pay for it? I, a middle cook, had to pay a dollar or so each time we went out. Although we didn't go out every night, we went out two or three times a week, and it was the middle-cook that paid for everyone's drinks. Consequently, in spite of getting good money, middle cooks couldn't save any money. Until 1908, I had worked at various places as a cook getting seventy-five to ninty dollars a month. At that time when I was only twenty-four years old I was asked if I was interested in going to Alaska as the cook of a ship which had twelve to thirteen crew members. They were to pay sixty-five dollars a month, leave in April and come back in the end of November. They said that the work was interesting. It was a job as a cook of a tug boat which pulled from Spokane in Seattle a ship on which there were about 100 Chinese crewmen, food for them, coal for six months to process salmon and boards to make cases for packing the loaded salmon. The boat pulled this 2000 ton ship to Juneau, Alaska. On the way it was so stormy that I became sea-sick and suffered a lot, but finally I bore it and got to Alaska. I worked all the summer, and the job was very fascinating. The boat I was on went out to pull a boat full of salmon or to bring back Indians working at cannaries or to carry back the salmon the Indians had caught.

Q. What Indians?

A. They had Indians catch fish in Alaska. There were fish preserves in Juneau, Skagway and some other places. I found the work interesting. October was coming and we were leaving in one month. On the way to Alaska I had suffered so much because of the storms at sea. Of course the

boat took a way inside the bay, but once it began to take a route that faced directly toward the Pacific, a violent wind was so strong that our boat rolled and was almost overturned. You couldn't see where to stand, coffee jumped out of cups, and it was just impossible to do anything. Salt even piled up on the deck. Remembering all this I decided to quit the job. When I went to Juneau, I met a Japanese man playing around. Therefore I said, "Do you have a job?" "No, I have been working until recently at a gold mine, but quit it and came here." "Are you interested in getting on my boat? It would be convenient for you to go back to Seattle." "O.K., I will," he said. I offered my job to him and he returned to Seattle by passenger-boat. It was in September. I had brought a check of three hundred and some dollars from Alaska, therefore I went to the Dexter Harton National Bank to cash it. At that time, we were not using paper-money as much yet; instead we were using gold and silver coins. I received fifteen or so silver coins for the check of three hundred and some dollars, and they were heavy. I thought, "Here is some money I earned, and I'm waiting for another job. I could never be better off if I started working as a cook". I decided to open a restaurant where I could use the skills I had learned. Just at that time somebody was looking for a night-time cook in Livingston with a salary of ninety dollars a month. "Mr. Taxuma, aren't you going? They are saying that they earnestly need a cook. Since the pay is extremely high, people are afraid to ask for the job and nobody has come yet. I bet you could do a fine job, therefore go ahead and take it." So I went to A.B. Kayan and asked if the job was still available. A man said, "Yes, it is. But can you cook?" "Yes, I can." "How many years of experience do you have?" "I came to

America at the age of eighteen, started working as a cook one year later, and have been doing this job for several years. I'm twenty-four years old now." "How old are you now?" "I've already passed my twenty-fourth birthday." "How many years of experience did you say you had?" "I have more than five years of experience and have worked at such and such places." "Hum, you may be the right person... Let's try anyway. There is going to be a test held." There was a manager of the M.P. Railroad who gave me an oral examination. He said, "How many years have you been a cook?" I answered, "Five years." "Where have you been?" "I've been in Spokane. I've worked at this hotel and that and also at such and such places. I've been in Idaho too where I have worked at the Idaho Hotel for so many months." "Is that so? All right, then, do you know how to broil?" "I know a charcoal broil." "How do you do it?" "There are various kinds of steak, but I use a New York cut steak for this. I put salt and butter on it, put it over charcoals, turn it over when it has turned the proper color, and serve it with a garnish." "Can you make pumpkin pies?" "Yes, I can." "How do you make them?" I felt like laughing. "In order to make a pumpkin pie, I need crust. Baking the crust first, I put a mixture of various things in the crust. I add eggs, milk, cinamon, nutmeg, and some other spices to the pumpkin. For one pie, I put in two eggs, beat them and mix them, pour the mixture into the crust, put it in an oven, and it will be ready in half an hour". "How do you make a short cake?" He asked me questions like this. "There are a lot of ways to make a short cake. Some would make something like a cup cake, but I don't. Instead, I bake a big piece using a large pan. First I make dough to put at the bottom of the pan, spread butter on its surface, make more dough to pile on it, again

spread butter on the top, and bake it in an oven for 15 to 20 minutes to make a good looking brown cake. When I take it out from the oven, I separate the top half from the bottom half, put it on a pan, then put bananas or strawberries and powdered sugar on the top of the bottom half, put the top half which was separated from the bottom on the decorated bottom half, again put the same things on the top of the top half, and decorate with whipped cream. This tastes the best, and the other small cup cake doesn't taste as good. This is the best way." "You say strange things, don't you? Hum, I think you are the best of all. Please take him to the place right away, tonight, since they are having troubles without a cook," he said to the man who had taken me to this manager. Then he said to me again, "To tell the truth, I have been sending many cooks from Seattle these days, but I have also been receiving complaints from the people over there that the cooks I sent didn't know how to cook. They didn't know much about cooking when they were asked to cook so and so. But you can do it." "All right, I'll accept the job offer and go to the place," I answered him, and went to the place with a second cook and a dishwasher. Man! Was it busy!"

It was in March when Yellowstone Park was just open and a lot of excursion trains were leaving. Thus we had so many people in our restaurant that it was impossible for the cook to meet all the orders the customers had made. After a couple months of working, I quit the job because it was too much work. The manager asked me why I was quitting. I said, "You asked me why? You made me do all these things alone. I am doing two men's work; both a fry-cook and a baker. Think about this carefully!" I criticized him severely. "Yes, I understand what you are saying". "You don't have to try

to understand. Just go to the cash registrar in the morning to see how much money we have earned, and guess from this why I'm quitting. I came here to work and was told I'd be paid ninety dollars a month, but even if you offered me 100 dollars or 125 dollars or 150 dollars, I would say, No, thank you. At 100 dollars a month salary I can find a job anywhere. There would be no such absurd work as this. I quit." Then I went to the Jordon Hotel in Glendive and entered North Dakota. My goal was to save money and open a restaurant. Anyway, I went into North Dakota giving up the job offer at the Jordon Hotel. Jamestown was the capital of North Dakota.

Q. Where was "the Jordon Hotel"?

A. It was in Glendive.

Q. Was it...?

A. In Glendive, Montana. It was in east Montana. Although I had a job offer there, I went to Jamestown where I saw an advertisement seeking a cook on a boat for seventy-five dollars a month. I thought, "It's strange. Is there any boat in such a mountainous area, I wonder?" The sign said, "Needed: A steam ship cook, seventy-five dollars a month." I thought, "It's interesting. Just go in and ask for it." So I went in the place and said, I saw an advertisement seeking a ship's cook, but where is the ship? Is it in the East Coast or the West Coast?" They said, "The ship is here." "Really? Do you have a steam ship here?" "Yes." "Where is it?" They said, "Do you know the Missouri River that runs through here? From Yellowstone where the river flows to Jamestown we call it the Yellowstone River, but from Jamestown on we call it the Missouri River whose width turns suddenly to some miles; usually two miles wide, sometimes one mile or three miles. The water is muddy, and it runs from North Dakota to

Missouri." "What in the world does the ship do?" "It is going to carry materials to South Dakota where the Chicago-Milwaukee Railroad company is constructing railroads. We are going to carry by ship the construction materials brought here by trains a hundred and some miles south down the Missouri." "Oh, this sounds interesting," and I decided to try this job and got on the ship. The captain welcomed me. I asked him where was a bed I could sleep on. He said, "We don't have a bed for you to use here, but please spread something at the corner of the galley and sleep." "All right, but how about water?" "We drink the water from this river." I saw some fifty gallon barrels on the deck, and people were drinking water from them unconcernedly. When we drew water from the Missouri River into three barrels and waited for a while, the water became very clear. But if you saw the bottom, you found mud piled up this thick; and yet the people on the ship were drinking it without hesitation. When we needed water in a hurry, we filtered the muddy water from the river through a barrel filled with sand. We poured the water into the barrel under which a bucket was put and got clear water. The water, however, was smelly. I just couldn't stand it and quit the job after two trips or so after one month. Then I went back to Glendive and started to work at the Jordon Hotel. While I was working there, I found a restaurant named, "Great Cafe" which ran into debt twice in spite of doing good business. They had white girls as waitresses, three of them at night and several of them in the daytime; a white porter; and a white cashier. They were doing good business yet didn't make a profit. Of course that's natural. Mr. Murozaki from Hiroshima Prefecture was running the restaurant. First he started it with a white man, but if they paid high salaries to every worker, they couldn't make a

profit. Therefore he decided to open a restaurant with a man who had been working as a bridge camp cook with him. It was a good business. The man got three hundred dollars a month just for sitting in the corner, and Mr. Murozaka got two hundred dollars without working very hard. They paid high salaries to the workers. Then the man said, "I'm going to quit this business and leave this to you," and ran away from the restaurant with 3,000 dollars he borrowed from a bank. He said that he had to take back the money he had invested in the restaurant. Anyway, he got the money from a bank and left the place. Mr. Murozaki had been trying to return this money for two years, but he could not while the bank was constantly requesting the return of the debt. At that time I had about 2,000 dollars in my savings account. I went to the bank and talked with the president who said, "Since Mr. Jack Murozaki has been taken, I would consent only if you operate the restaurant as the boss. If you join him in running the restaurant, it would be all right for my bank to wait for a while for payments of the debt of 2,500 dollars. Are you going to do so?" "Yes, I am. All right, I will pay you 1,500 dollars back of the 2,500 dollar debt, and would like to use the rest of the 1,000 dollars for preparations. So please move this 1,000 dollars to my own account." "Is that so? That's very good. Go ahead." What happened? I paid off the debts from the bank six months later. This was in 1911.

Q. Where was it? What State was it in?

A. I entered Montana in 1909. Then it was in 1911 that I started to run the restaurant.

Q. So which State do you mean, Montana?

A. Yes, it was in east Montana, where North Dakota was only twenty miles

away. A good thing about this place was that liquor stores were open. Thus starting Friday night through Saturday, workers from North Dakota, where liquor was not sold, came to my town to drink. They also had dinner; therefore I was doing good business. One year later a homestead was started, and the area was called Larson County, for sixty square miles. Then the railway was laid there and connected us to Great Falls. Since they began homesteading, a lot of people came to the town from the east to get land. They provided settlers with 150 to 300 acres of free public land depending upon the number of family members. Those who had a big family got up to 600 acres of land. In return settlers had to build fences and a hut. In the first year they had to show five acres of land and sow something. These homesteaders also had to build a hut for themselves to sleep. Therefore a lot of people were going in and out of the town for registration, and I was able to do very good business. Then the county was divided in two since it was too large for one county, 60 square miles; and a new county, Sidney, was made by splitting the old county into two. It was at that time that Jack Murozaki said to me, "Please run this restaurant alone since I'm going to open another restaurant over there," and he left for the new county. Thus we separated. I was thinking of starting this business new with my wife whom I was going to get from Japan. But Japan didn't allow me to receive a wife since I had forgotten to submit an application for postponement of conscription. The government ordered me to come back to Japan to take an examination for military service. So I went back to Japan in 1914, and was conscripted and completed military service. In 1917 I came back here again during World War I. When I went back to Japan and visited Beppu, the war broke out in Europe. The war was

still going on in 1917 when I came back here from Japan.

Q. What did you do with your business? What happened to the restaurant?

A. Oh, I left it to my cousin and went to Japan. I came back to America in 1917 and went to Glendive. Although he had made some profit, business was not good there. I sold the restaurant and came to Seattle where people were doing a good business.

Q. When you came back to America, did you bring your wife with you?

A. Yes, we married in Japan.

Q. Then you came back after three years.

A. I had a wedding soon after I went back to Japan. Although I could marry in Japan, I was not allowed to call a wife to America from Japan because of the problem of my military service.

Q. Where did you go for military service?

A. I went to Hiroshima.

Q. Did you only stay inside the country? Did you just receive training for three years?

A. Yes, I had only military training, but they let me get out in several months since I was too old - thirty-something years old, while the others were the age of twenty-eight or so. Due to my good record and my age, I could get out of the service sooner. However, I wasn't able to leave the country for three years and had to stay in Japan. Thus my eldest son was born in Japan. Anyway, I came back to America, went to Montana, and sold the restaurant. My cousin left for South America to start a cattle breeding business in Argentina while I came to Seattle, where I bought a restaurant at Jackson in 1918. I continued the business until 1924, and made some profit. I sold the restaurant in 1924; then I bought a ten-cents store which

was on sale in 1926 and operated the store for twenty years until the last war broke out.

Q. What was the name of the store?

A. It was some place in Jackson. Although it was called a ten-cent store, I carried various things such as hardware, kitchen tools, small furniture, crockery, and so on. I ran this store for a long time. Then came the depression time.

Q. In what year did you purchase the ten-cent store?

A. I purchased it in 1928. After I sold the restaurant, I didn't work for a while. I was thinking of going to Manchuria to breed sheep and cows, and to grow beans. Then Mr. Shitamaye, , said, "How much money do you have?" I told him the amount. He said, "Hum, with that money there are a lot of things you can do in Seattle instead of going to Manchuria. Just give up the idea of leaving for Manchuria". It was luck for me not going to Manchuria because if I had gone, I would have been taken to Russia and everything taken away from me because of the last war. Although I didn't make so much money here, it is fortunate that I have been healthy until today.

Q. What was the name of the ten-cent store you purchased?

A. At first it was called "The South West", and hotel supplies and other things were sold. Later I changed its name to "Tazuma's Ten-Cents Store" and kept it for eighteen years or so until 1941. Just at the time when I started this store, prices increased very rapidly because of postwar times. It was the time when a thing which used to cost one dollar had gone up to ten dollars. The value of dollars was going down rapidly, thus we had a depression period in 1929, 30, 31, 32, and 33. We had a lot of

workers without jobs in the town, and the air was pretty bad. Everything went down, and yet people could not purchase a thing. In 1938 or so, Japan attacked Manchuria; and then this country began to help China against Japan. Then in Roosevelt's Presidential period, America began to prepare for a coming war. Ship yards started to build busily, to produce goods, and things started to look up again from 1938. The prices began to go up again. In 1940 and 41 when business was already going well, Japan attacked Pearl Harbor.

Q. How did you feel when Pearl Harbor was attacked?

A. At that time we almost knew that war was going to break out because the relationship between Japan and America became so delicate that a lot of talks between Ambassadors Nomura and Kurisu, and the Secretary of the United States, Mr. Stimson were being carried on in Washington, D.C. This country asked Japan to withdraw its military forces from China and Indo-China and that they would, in return, sell Japan iron scraps and oil if Japan needed. Otherwise, America would not sell anything to Japan. The situation became so bad between the two countries that the talks came to a deadlock. On December 7, 1941, when I was decorating the store for a Christmas Sale. I left home early in the morning. Then my neighbor Mr. Chikada dropped in. He pounded the window so hard. "Oh, such a busy time! I wonder what? Anybody got sick?" He wanted me, and said, "Stop working; it's a war! Look! According to the radio news, a lot of warships and fighters are coming to Pearl Harbor. They were wondering if they were from Japan or Germany, but they are from Japan. Stop working. You can't do anything since the war has broken out." So I stopped working. I said to my children, "Everyone, go back home, be quiet, and don't go out.

You can listen to the radio at home, though." I talked with Mr. Chikada for a while, went back home, and closed the store.

Q. And then? You left it there?

A. The exact feeling I had was -- well, I was worried about what was going to happen to us. When it got dark in the evening, the F.B.I. started to arrest certain Japanese people. They were the people who had been active in the Nihonjin-Kai, Sokoku-Kai (Home Country Association), Kendō-Kai (Japanese Fencing Association), and some other groups. They didn't arrest as many people who belonged to Jūdō Association, but quite a few people of Kendō-Kai were arrested. They had a complete list of names of the officers of Japanese groups for maintaining public peace; and they arrested all the officers listed in the book. All the main officers of Nihonjin-Kai were arrested, so were the officers of the Kenjin-Kai. At that time, being busy with my store, I wasn't involved in those groups except for the Buddhist Association and Jūdō Association in which I was an officer. But they didn't arrest the people of Jūdō Association since they thought that Jūdō was a sort of physical exercise using bodies and not a tool like Kendō. Nobody related with Jūdō was arrested while all the Kendō related people were arrested. It looked as if everything was dead -- we couldn't even talk, and we were just listening to the radio. Then they prohibited the people in Washington State to go out at night. I usually closed the store between 6 and 7 o'clock, but every time I was pulling down blinds someone knocked on the window knowing that I was still in. They would say, "I'm sorry, but please sell me such and such." "But don't you know it's already late?" "No, please don't be strict." I would sell the person the thing, and would go out of the store to go home -- I

was living very close to the store. There were policemen with whom I was very familiar; therefore I said to them, "I have something that I would like to tell you. I usually close the store before seven o'clock, but sometimes I have a customer who comes late. Thus I have to leave fifteen to twenty minutes or sometimes half an hour late, but please don't arrest me for that." "We won't arrest you since we know you well. If you were a person who would spy, we would arrest you; but you are not such a person. So don't worry, we would just pass by you pretending we didn't see you even if you were walking." The policemen talked to me like this since we were friendly and knew one another well. I was worried for quite a while wondering if they might come to get me because the people around me were arrested one after another. My wife put in a suitcase my underwear and towels so that I would take it with me whenever the F.B.I. came for me. Fortunately, they didn't come to get me. That's the way it was.

Q. What kind of things were you selling at the ten cents store?

A. Oh, I was selling everything at the store: kitchen wares, hardware; paints, mailing stuff, various tools such as knives and axes, and clothing such as piece goods, men's shirts, and underwear.

Q. Didn't you stock goods from Japan?

A. Yes, I did. I laid in crockery such as dishes, cups, and saucers from Japan.

Q. You were in the business until the evacuation, weren't you?

A. Yes, I continued it until just before I was evacuated. At first, the government didn't tell us clearly what to do; and they just said, "Sell your property for as much as possible before being evacuated. In case you just

can't sell it, we, the government, will try to help you, but can't guarantee." They hadn't decided on a definite policy before we were evacuated. Then, when we were about to be evacuated, they finally told us clearly that the government would keep the things of those who had been doing business there by providing watchmen, and they began to take care of us from then on. Before that when I sold the store, they hadn't told us anything definite, saying "Try to sell as much as possible". Later they changed the policy, saying, "It's all right even if you can't sell the things since we will keep everything for you." They provided watchmen and began to put signs of "Government Property" on them. Nobody could touch them since they were the Government's property. We could withdraw our money freely with a license then. We didn't have any difficulty except that which I have just mentioned. The only thing that was inconvenient for us was that the Japanese people were not allowed to enter certain areas of town from which we had been evacuated. There were quite a few Japanese people living in Seattle. They evacuated us to one section saying, "Today, we are going to put the people living from here to there into a camp," and then put a sign on the place, saying, "No enemy aliens allowed," under the name of Commander De Witt in San Francisco. Finally, the bank where I used to deposit money became included in the place where all the Japanese people were excluded. It was located on the lower part of Sixth Avenue. Although we could go to the upper part of the Sixth Avenue, we were not allowed to enter the lower part. So, standing across the street, I shouted loudly to the bank, "I have brought some money to deposit! Come get it!" The manager of the bank laughed saying, "You don't have to worry about the law; just walk in here. Nobody will arrest you." So I went

to the bank a couple of times, but nobody came to arrest me.

Q. What did you do with the store?

A. I sold it to some Jews. I had an inventory sale. There was thirteen thousand and something dollars worth of merchandise in the store excluding furniture. This was an accurate amount. There was some furniture, show-cases, and cash registers which were not counted, and they were worth three to five thousand dollars since I had three or four cash registers, some scales, adding machines, and other things. But I didn't include those in the total. A Jew was going to purchase everything including the furniture for 7,500 to 8,500 dollars. He said that he was going to think about it. A wholesale dealer suggested that I not sell the store and explained that the price was too low. Then the Jew brought some other Jews to my store. He said to them, "I am thinking of purchasing this store offered at the price of such and such. What do you think?" They were in cahoots with him (joined hands with him) and said, "No, this store isn't worth that price! Although there is a lot of merchandise, most of it is old. No, it's not worth the price. Take it if he sells at 4,500 dollars or forget it. Don't buy it!" I was helpless. They also said, "You don't have to purchase this. There are a few stores in Tacoma that are on sale. Get them since their merchandise is greater and better." I said, "Don't be ridiculous! There is no such store in the world. Knowing that I have to leave here because of these hard times, you came over here to make such a ridiculous deal." "O.K. Give him 500 dollars more and that's it!", they said. My children told me not to sell it and said, "You can leave this with somebody else. This is ridiculous! With all this furniture ..." The wholesale dealer said, "Don't be silly! Nobody would sell all these things for

only at 5,000 dollars. Even the furniture itself is worth 5,000 dollars!" I didn't know what to do. I thought, "This is war time. Just think if they were lost in a fire. O.K. I'll sell the store!" And I sold it to the Jews. There were still quite a few Japanese who weren't evacuated yet, and they were unable to go downtown to shop at department stores since the Japanese people living downtown had already been evacuated. They could come only to my store; therefore, a lot of Japanese people rushed into my store to buy things to prepare for the evacuation. I was asked by the Jews to whom I had sold the store to help for one week or so; and I helped them, and so did my children. I also helped them to hire some Japanese girls. In less than two weeks, they earned as much money as they had paid me to purchase the store. And yet more and more people were coming to the store. After the war, the Reparation Act for the evacuation during the war was issued. So I applied for the reparation for seven thousand and something to eight thousand-dollar damages since every detail was recorded in my income tax report as an inventory sales income. If the amount of damages had been less than 3,000 dollars, they would have paid back through a compromise without being brought to trial. Therefore I divided the amount into two with my wife and applied for the compromise reparation; then the government paid me 5,000 dollars back. Therefore the actual loss resulted in four to five thousand dollars, and that was not bad. This was after I came back to Seattle from the camp. Then the Shimin-Kyokai (Japanese-American Citizenship League) asked me to donate 10% of the money I got, and the JACL of Washington, D.C. also asked me to donate some money. Out of 5,000 dollars I got from the government, I donated about 1,000 dollars. And that's the way it was.

Q. Where did you go after you sold the store?

A. After that, I ran a restaurant on the First Avenue for two years or so.

Q. No, I mean...

A. I stayed in Seattle after coming back from the camp. The reason why I didn't start business at once after returning to Seattle was because of the co-op business. In the camp at Minidoka, I had been the Assistant General Manager of a co-operative store and was elected as a Trustee of the co-op when I left the camp in order to divide the property among the people in the camp. I, Mr. Yasumori Okada, and Mr. Hatade' were elected as trustees. Mr. Hatade' had been the General Manager, I had been the Assistant General Manager, dealing with buyers and goods control, and Mr. Okada had been the cashier of a sort of bank we had set up. As the trustees, we three brought back from the camp over 100,000 dollars which was the result of selling goods in the co-op. Every member who shopped at the co-op was given stamps such as a ten cent stamp for one dollar purchase and kept them. They returned the stamps they got to us, the co-op trustees; and we divided the money among them according to the amount. We had to undertake this responsibility for three years after the co-op closed and received 500 dollars for the task. On the other hand, you got paid some money by the hour if you worked at the co-op keeping books or making a list of goods. We hired the clerks. Anyway, the trustees received 500 dollars for the three year responsibility. But in less than one year, we divided the property among the people. In order to divide this 100,000 dollars, we asked each co-op member to report his address. We were unable to send checks to those who had gone to Chicago, Detroit, or New York and didn't have enough shares to bother to report their addresses.

Those who had large shares reported their addresses, we sent checks of 30, 50 or 100 dollars to them, but most of those who were going to receive only three to five dollars didn't bother to report their addresses. This money amounted to 5,000 or 6,000 dollars... or maybe between 3,500 and 5,000 dollars; anyhow this money couldn't be sent anyplace. But we had to wait for three years. We put advertisements in the newspapers in vain. After three years of waiting, we were supposed to divide the left-over money among non-profit corporations such as churches, the Red Cross, and the JACL. Out of that money we donated 1,000 or 1,500 dollars to the Red Cross, about 1,000 to the JACL, and the rest to churches and some other places. Now, we were set free from this responsibility, and nobody could claim his share any more since the three years was up. Thus I was late in starting a business while the rest of the people had already started hotel businesses or some other businesses. I operated a restaurant for one year, but this work was too hard for an old man. Therefore I have run a hotel for several years.

Q. What was the name of it?

A. It was on Park and Sixth Avenue, and called "the Benton Hotel," which had 54 rooms. I have operated this hotel for four or five years, and made some money. Then I sold it and retired. Since my children have been in the hotel and apartment business, I helped them. But now I stay at home gardening since I moved here.

Q. How old were you when you retired?

A. I was around eighty years old when I completely retired from business. Before that I worked a little bit. It has already been ten years since I retired. Then I visited Japan. I was helping my children in businesses,

but in 1956 I took my wife to Japan since a Buddhist tourist party, whose President was Rev. Kumamoto, was organized. Since then I never go to help my children. It was in 1956, and I was eighty-two years old or so.

Q. How many children do you have?

A. I have four boys, that's all. I don't have any girls.

Q. After you sold the ten-cents store, to which Assembly Center did you go? Where was your camp?

A. I was in Minidoka during the war.

Q. Did you directly go to Minidoka?

A. No, first I entered a temporary relocation camp in Puyallup in April or May and stayed there until August. Toward the end of August or the beginning of September I was sent to Minidoka where a lot of buildings were under construction. The ground was being dug, therefore it was so dusty! The city water hadn't come yet. Finally the city water was furnished, and water was sprinkled, trees were planted, and the place became better. At first, it was so dusty that we couldn't see an inch ahead of us!

Q. How did you feel when you got to Puyallup?

A. The outside world was dangerous for us. I thought, "Being put in this camp, I am safe with soldiers guarding and watching. What can I do in this war situation? Nobody will come to harm those who are within the camp. This place is better for us, and we will be able to be calm," and I felt relieved for the first time when I was put in that place. Before, I was anxious transacting business. While Germans and Italians were all right, the other white people became nasty to us after the break-out of the war. Some Germans and Italians came to my place at night and said, "At last!

Japan did it, ha!" But I didn't say anything about that, and just laughed. Anyway, I couldn't be relaxed under such circumstances with the war because you couldn't tell what kind of people you were dealing with. At night when we turned off the lights, a bell rang at the door. Then I had to worry, "Who came? Is he from the F.B.I.?" I was always so worried before I entered the camp whereas I felt relaxed for the first time afterwards. Nobody could do anything to prisoners.

In the camp at Minidoka life was easy; but once we went out to a town and there were some people who made fun of us. A few of us used to go out shopping on co-op business, and sometimes spoke in Japanese. Then, "Speak English! Don't talk in a foreign language!" they said because they felt that they didn't need to be courteous. On the other hand restaurants, where we sometimes entered in Idaho, didn't particularly do anything to us. The people at stores were not as good to us. When we took buses, we were discriminated against. The worst place was Twin Falls. Being the Assistant General Manager of the co-op, I used to go to Salt Lake City, Utah, on business to supervise buyers. When I was waiting for a bus among a lot of people, the bus driver discriminated against me and didn't let me get on the bus, explaining that it was too full. The next bus also refused to let me get on. I was upset. Then I saw a co-op car coming, so I stopped it and asked the driver to take me to Shoshone which was about eighteen miles back toward the camp, and a small town. Everybody in the town was nice. There was a cafe called "Udo Cafe" and a hotel whose manager was a very nice person. I went to the place to wait for a bus, and said to him, "By the way, in Twin Falls the bus drivers are trying not to let Japanese people get on when they have a lot of riders. Do you think I

could get on a bus here?" He said, "Oh, don't worry. As long as I'm here, I'll let you get on the bus first. The people in Twin Falls are wrong. They mixed up the war and the people together. You have nothing to do with the war. The war didn't break out because of you. So don't worry." He was always nice to us, and let us get on the bus before all the white people. Once we got on the bus, we could easily find seats to sit on. In Twin Falls there were a lot of people using buses, but I was not the only one discriminated against there. A lot of Japanese people were discriminated against. Even those who were going to the war were discriminated against and we once had to criticize the city from the camp. Those who were conscripted had to go to Salt Lake City where the army camp was, but they sometimes got to the camp late due to this discrimination in Twin Falls. Anyway, the town eighteen miles away from Twin Falls had only 1,500 people, while Twin Falls had 10,000. Anyway we were discriminated against there. The people of Salt Lake City were very nice to us. Being Mormons, they treated the Japanese people very well wherever we went. When the Japanese people were relocated, certain stores hired the Japanese people. Factories and stores in the city welcomed us since it was a Mormon city. They thought that they shouldn't treat the Japanese people poorly. There was a city Ogden where they boycotted Japanese people. They wouldn't issue licenses to the Japanese who wanted to start restaurants, they wouldn't easily give licenses to the Japanese who needed purchase things either. On the other hand, Salt Lake City welcomed us. Sometimes we went to a rather fine hotel to stay. Of course once in a while they didn't have a vacant room; but most of the times they offered us one. The manager said, "Please wait for a while. We're full now, but I'm sure

that somebody will soon get up and check out. Then I'll save the room for you. Thus the people there were very nice to us while nobody was worse than the people in Twin Falls. Of course I don't mean all of them. The people at restaurants where I went to eat were not so bad.

Q. How was the life in Minidoka?

A. In the beginning it was not good because nothing was settled yet. There was a lot of inconvenience; sometimes food was not sufficient - we didn't have bread or eggs sometimes. For the first two or three months these things sometimes happened. Then everything gradually began to settle down and finally we had enough coal to burn day and night even during the war time. In the beginning when we entered the camp, there was no furniture or anything. When we went to the office to get lumber to make benches, they refused it. The conditions in the camp for the first few months until the spring of the following year was not very good. After that it improved. Once we claimed that the food was bad and complained about it quite harshly to the Spanish Consul who was undertaking the contract for our meals. Mr. Fujii, whom you interviewed yesterday, was the chairman of the board of director of the co-op, at that time. I was also a board director. Later the camp area became a city, and Mr. Fujii became the first mayor of Minidoka City. When the Spanish Counsul came, Mr. Fujii, being good at English, discussed our complaints about the camp with him. When I was a board of director, we asked for a permit to sell fish, but it was refused. There was a camp director - I forgot his name though - and I once went to him to discuss the problems. I heard that he was not competent. I even quarreled with him. He said, "What are you telling me? I am the director of this camp!" "I don't care what you are. I'm just asking

you to do the proper things for us." "There is no necessity for you to eat fish." "We, the Japanese people, like fish and would like sometimes to have some good fish such as tuna and sea-bass from California. Of course we can eat the fish called Columbia Baybass - caught around Portland - once or twice or maybe for one week; but we can't stand to eat it for **one month every** single day. At the end of the month, it is too rotten to be used for fertilizer!" I spoke to him in that manner, and even quarreled with him sometimes. The secretary of the co-op was Mr. Noguki, and he was the main spokesman. Finally this camp director was dismissed from the position and was sent to the Philippines to work for the Department of Agriculture. Then a person from Idaho became the camp director and he was good. Because the people from Idaho wanted to be the officials, they put pressure on the former camp director to be dismissed. After that things settled down.

Q. There was the problem of military service, wasn't there? The problem of volunteering to go to war?

A. In Minidoka, at first volunteering by young men was suggested. Those who were opposed to volunteering and criticized the volunteers were mostly "Ki-bei". They were all sent to the Tule Lake Camp in California.

Q. Those who were opposed to volunteering were sent away?

A. Yes. And the rest of the people were drafted after volunteering.

After volunteer system was changed into the draft-system, there never was a problem. One of my sons who is now in Ohio went to Shoshone to have a physical because a draft notice was sent to him. There was an argument whether he and the others should go or not. Some mothers said to their sons, "I would hang and kill myself if you decided to go to the war!" Some of the

sons said that they were not going for their mother's sake. Four to five young men and my son gathered at my place and said, "We think we have to go to take the physical anyway since we will have to go either to jail or to war." My son said, "Papa, don't be upset if I am taken." "Why should I be upset when you were conscripted as a soldier? I can't do anything. Since you were born in America, it is natural for you to be conscripted," I said. "Then there is nothing to worry about. I was afraid that you would get mad if I were drafted." "No, I'm not. There is nothing that I could do even if you were taken." Then he went to Shoshone to take the military service examination with several friends. Everybody between eighteen and twenty years old went to take the examination, but everyone was rejected because a lot of white men also came to take the examination. They were taller, and even the shortest man was around five feet four or five inches tall. A string was put up at this height, and the examiner divided the applicants into two groups, those who were taller than the string and those who were shorter. Then he said, "You come this way; and you, that way." My son and his friends were too short to take the examination. They came back in the evening, and told me that they didn't have to take the examination and that it was all over. They said, "We are lucky, aren't we?" At first, they rejected the short Japanese who took the exam with white men, and said that they were too short; but later on, they began to take even shorter men. In one month, between the second and third examination, they began to pass all our applicants. So those who took the exam at first were lucky. One of my sons who was in Chicago was finally drafted. He was sent to the Philippines first and then to Korea via Japan as an interpreter for the so called C.I.A., which had more power than the

American Police and served as investigators. This job had a unique aspect. My son interpreted for Japanese soldiers captured in the Philippines; later he went to Tokyo, and was then sent to Korea.

Q. What problems occurred in the camp? It's natural that various troubles would occur when people were gathered in one place...

A. No big problems arose in the camp because things settled down very nicely. Every block had a block manager, and various positions were set under him to take care of other problems. We established a co-op store with membership of 3,000. We asked five dollars per family to join the co-op. Thus the capital amounted to 15,000 dollars, and the guarantor[?] was the government for purchase of the initial goods. Since the government guaranteed, the stores waited for one month for payment of the goods. By that time, the co-op had already gotten the money to make the payment. Then it began to make a good profit even though the goods were sold at low prices. Movies were shown too. Various problems occurred before that - whether beauty parlors should be opened or not and the likes. Anyway they were opened. We also discussed whether barber shops should be opened first. The co-op operated them with the government. For entertainment, various things were sometimes provided. Movies were shown by the co-op. They advertised, "number so-and-so block is going to show movies at such-and-such a place tonight," and showed movies free in the dining hall. I don't know where they got them; they showed us various movies. Later, a city administration was organized in the camp, and Mr. Fujii became the Mayor. Councilmen were elected, and policemen were provided. Of course they were not real ones but twelve to fifteen of them took their rounds of several blocks. They gave warnings first to those who were light fingered,

but then sent them to jail in Twin Falls if they didn't improve themselves. The Chief of Police was a white man. A fire-fighting team was organized, and fire engines came. Sometimes fires started in the camp, and they worked to put out the fires. Road crews were selected as well as water crews. As for agriculture, we raised chickens and pigs, and grew vegetables. We bought small chicks to raise. Those who had had some experience on chicken farms raised capons. We had the eggs the chickens laid and sent extra vegetables to another camp after sharing them in the camp. There was a butcher. Beef was seldom sent to the camp; mostly pigs were sent to be butchered. In the camp we raised pigs, and the butcher butchered and dressed them to bring back to the camp. We cut the meat into pieces to share and ate it. There were some bad children in the camp. We invited a professor in Sociology at Utah University named Alima Smith to the camp. The children at the age of thirteen or fourteen were mainly bad, and they told interesting tales to the low company they kept. Professor Alima Smith stayed in the camp for two or three years and led the children. Little children attended Sunday schools, since every Sunday Christian churches and Buddhist churches held worship services. Thus there was no particularly serious trouble as far as I knew. Of course little problems occurred from time to time, but things went quite smoothly.

Q. What kind of job did you have in the camp? How old were you when you entered the camp?

A. I entered the camp at the age of fifty-six or fifty-seven, and I was sixty-one years old when I came back from the camp.

Q. Did you stay in the camp at Minidoka until it was closed?

A. Oh, the war finally ended and we came out of the camp. We cleared up

the co-op goods, sold what we could, sold tools, cash-registers, and everything and yet there was still some work left such as book-keeping. So I had to open an office for the co-op here to put things in order. Therefore I came back here one month earlier than anyone else - in October.

Q. So you came out of the camp before it was closed...

A. Yes, I did. After the war ended, people were rapidly moving out of the camp. There were so many things left after the people left the camp, so the co-op and the government gave the goods to the farmers around there who came to get them. The places which the people had left were closed up, and the rest of the people were gradually gathered into one area of the camp. By the time I left, there were very few people left.

Q. When did you leave the camp?

A. It was in October of 1945. Everybody left the camp by the end of the year. That means that there were not many people left in the camp at the time I got out.

Q. Everybody had some job in the camp, didn't he? Your job was at the co-op?

A. Yes, it was. I worked for the co-op. Then I was elected a Trustee of it. I brought back here the co-op's money, about 100,000 to 110,000 dollars which was put in the Fidelity National Bank in Twin Falls. Then I sold the safe, adding machines, and type writers. I bought the safe, somebody purchased the adding machines and a few type-writers. These things were needed until all the co-op work was finished. There were two or three adding machines. Anyway, when everything was finished, I sold them all. I sold them at the purchased price minus 10% of depreciation a year so that they were easy to sell. For example, the safe which we had

purchased at 300 dollars was depreciated thirty dollars after one year of use, another thirty dollars depreciation the next year... After four or five years it cost only half the price. Of course the value was more than half the price, but I had to do this so that the members could easily purchase them. Anyway, I did a good job. We shared all the money among the members and closed the co-op completely.

Q. At the end of the war, Japan lost. How did you feel at that time?

A. How did I feel? I had already been thinking that Japan would lose the war. There was a group called "Katta Kumi" (Victory Party) in the camp, and once I spoke about Japan like that. I was criticized by them. If we spoke ill of Japan and said that Japan was weak, they accused us of not being Japanese. It was these people of "Katta Kumi", about 200 to 300 people, who didn't come out of the camp until the end. They said, "Since Japan won the war, we won't leave here until Japan comes here to take us out." The government offered them some money to prepare to leave the camp, but they refused it. Even when they came back here, they still insisted that Japan didn't lose the war. It was hopeless indeed. Since we had to receive a great deal of mail and needed a big post office box, I went to the post-office to obtain a box. On that day, I met a Japanese man between First and Second Avenue, and he spoke to me, "Excuse me, but it is said that Japanese ships and warships came to this country to take us back to Japan. Do you know where they are now?" So I said, "Oh, what a strange question you ask. You say that merchant vessels and warships from Japan came here to take us back? I don't know of any such thing." "Yes, yes. Since Japan won the war, they brought ships guarded by warships to take back those who want to return to Japan. The rising sun flag is put up there because

Japan won the war." I said, "Where is the rising sun flag?" "Look! Can't you see all the flags decorated along the streets?" They were the flags in which a heart shaped picture was drawn, but I don't know what these flags were for.

Q. What did the flags mean?

A. I don't know, but in the busiest quarters of First Avenue and Second Avenue on street lamps and all along the streets, these flags were decorated. And this man insisted that those were the national flags of Japan. "You say they are Japanese flags? They don't look like it to me. At a glance they look like rising sun flags, but they are heart-shaped." "no, no. They are Japanese ones, and warships have come from Japan to take those who want to return to Japan since Japan won the war. America welcomes the ships and decorates with the Japanese flags." I just laughed and didn't answer him, and thought that he was also one of the "Katta Fumi" members.

Q. Is that so?

A. Well, that is the way it was, and here I am today. Although I have been living a long time, I haven't accomplished any great deed.

Q. When you came to this town, most of the men living in the town were bachelors, weren't they? And there were not so many women. How were conditions then?

A. Yes, that's true. I don't know exactly how many Japanese were in Seattle. Maybe there were around 700 to 1,000 of them. Almost all of them were bachelors. The Japanese women were mainly working for big stores, banking businesses, or the Consulate. There were 700 to 800 young men, but there were only twenty to thirty women. That's about it. In Montana where I was, I had never seen a Japanese woman, except so called "Ojoro-San" (prostitutes).

Q. Oh, they came from Japan?

A. Yes, they were almost anywhere. Of course in Seattle, there were "Jorō-ya" (Houses of Prostitution) legally open. There were also gambling places open everywhere. Wherever you went to drink, there was a gambling place. It was a system made so that people could not save money. The money you earned there was to be spent there. In Seattle, where Japanese Town is now located, there used to be quite a few gambling places all over. In Montana and Idaho I found gambling places everywhere. It was in 1908 or 1909 that gambling was prohibited. Around 1908, there were still gambling places here. Then prohibition was started. First, North Dakota started prohibition, I don't know exactly when, though, maybe in 1905 or 1906. This prohibition continued until the end of the World War I in 1918 when I was leaving Montana for Washington. In Montana liquor was not prohibited, but Washington State was a dry state. It varied from place to place, because this law was enacted by each State. I think the Prohibition Law was passed in Congress at Washington D.C., but they left to each State the means of regulation. At that time, the issue was discussed a great deal among people. It started with the liquor stores. At that time most of the people were paid monthly, but some were paid every other week. After working for one month, they got paid. But they at once went to the liquor stores with their salary, drank, gambled, and came back home cleaned out. Thus their families got into trouble. Therefore women started complaining, and petitioned the government for prohibition. This is what I think. In 1919, they gained Woman Suffrage. Before that women had not been able to join the Congress in Washington, D.C., nor had they the right to vote. Only men could vote. It was women that

claimed their suffrage, and they finally got Woman Suffrage in 1919. They put a flag up at the White House, and in a newspaper it said, "How High Women Go Up"? They reported that they might have Congress-women. One of my friends read the article to me. Until 1919, women in America didn't have suffrage, therefore it is natural to think that women in Japan hadn't the right yet.

Q. A lot of picture brides came here by boat, didn't they?

A. Yes. It was from 1907 that picture-marriages began to be popular.

Every boat brought a lot of picture brides until 1924 when picture-marriages were prohibited. They, instead, allowed us to go back to Japan to bring back the brides. They also said that they would permit picture-brides to enter this country from Japan only if the visa had been issued before July or August 1st. of 1924 - I forgot which month was correct. After that, no picture-marriages were allowed here. Since this regulation was made, a lot of men who wanted to receive picture brides sent telegrams to their brothers or parents in Japan asking them to find them brides at once.

So at the time when I was selling my restaurant, five to seven ships of picture-brides arrived at the port just over there, and that was the last time. Because so many immigrants came, the ships had to stay in port for one to two weeks. There used to be four or five Japanese shops in Seattle that sold lady's clothes and shoes to the women from Japan. The problem was that they could not get the proper sizes that fit Japanese women. They ordered goods from Sears Robuck department stores, hired women who could sew, and made them re sew the clothes smaller. They could manage to make skirts a size smaller by fixing waist, but they could do nothing to shoes because white women wore bigger sizes. Moreover, at that time they were

wearing those tall shoes which came up to the knees.

Q. So called lace boats..., weren't they?

A. Anyway, they couldn't do anything to shoes, so they just ordered

everything from a department store and sold them at their own shop.

Japanese women, thus, had to wear those shoes even if they were too big or too small, and had to walk like ducks making noises. That was funny.

Anyway, that was the last time, and since then picture-marriages were prohibited.

Q. Among the picture-brides who came to America, I hear that some were unhappy because the ages were too different.

A. Yes, there were such cases.

Q. Do you know of some examples?

A. Yes, I do, although I didn't see the incidents personally. I know their names, but I am not going to tell them now. One of my friends in Seattle asked his parents to find a bride, and called her here. She landed here and he met his bride. At one glance, he didn't like her at all. Anyway, he put her in a hotel for two or three nights while he himself slept on a bench somewhere. His friends visited them at the hotel, he welcomed them cheerfully and his bride didn't mention the problem. But he thought he would not be able to marry her, and yet he could not tell her to go back to Japan. Finally his friend asked him what was the matter with him. He said to his friend, "I don't like her. I even feel like crying when I see her face." How ridiculous you are! You shouldn't talk like that!" "No, no. This is my true feeling. I want her to go back to Japan." Finally his friend arbitrated between the two, and said, "I will take charge of her. He already had a wife, so he arranged a marriage for her with another man.

This time all went well, I hear. Another story is about the father of an ophthalmologist. When I was operating a restaurant, this person was living next door, and was **nice** to me. His wife was a person who had unJapanese-like looks and didn't speak very much. When he was in Vancouver, his friend there called for a picture-bride from Japan. But he didn't like this bride, so he came to this person to consult him about the problem. This person said, "What are you going to do?" His friend said, "I'm going to tell her to go back to Japan." "You can't tell her such a ridiculous thing. Even if you don't want her, you don't have to send her back. Maybe you could find somebody else for her to marry. Will you leave this matter to me?" "All right, I'll leave everything to you. So please do whatever you think is good for her." "All right, I'll take charge of her." "I'm relieved." And this person married her, brought her here, and had a daughter and a son. Things went well for them too. Another story was in Montana. A picture-bride came to America to find that the mouth of her husband-to-be was a little bit distorted. She also found out that he was much older. There was something wrong with his eyes too. He was fifteen to eighteen years older than she. Anyway she went through the Immigration Office in Seattle, and went to Montana with her husband-to-be. There, she at once visited Nihonjin-Kai (Japanese Association) and said, "I couldn't tell anything from this picture, but please compare his face with this picture. I can't get along with him as his wife, so please let me leave him." And she ran away from him. This story was also something I've heard.

Q. What happened then?

A. I don't know what happened next. This happened in Billings which was

200 miles away from where I was. Anyway, she left him. Some might have endured life with their husbands and cried, while some men might have taken their wives unwillingly. A woman from Okayama came here as the bride of an influential person who was the President of Nihonjin-Kai. She bore a boy here, but she didn't like farm work and living in a hut-like house. She couldn't stand this life any longer, came out to Seattle, and began to work as a waitress in a restaurant. She was sort of pretty and well-mannered. Sometimes I went to the place to drink coffee with my friend. I didn't talk to her; but my partner Mr. Furuta, who became a Diet member in Japan used to tease her. "Mama, you came to America as a picture-bride, didn't you?" "Yes, I did." "I hear that your ex-husband is quite a powerful man, but why did you leave him?" She answered, "We were different in our way of thinking, and I can't get along with a person whose thoughts are different from mine. Besides, I don't like farming. That's why I ran away from him." Later, she got married to the boss of a gambling club here. They made a great deal of money and went back to Japan together. But they were all killed by the atomic bomb in the last war. Another story I have is one I don't want to tell since the man's son is living here. If I told this story, the people around here would know, although you wouldn't. Some came here, gave up their feelings although they didn't like their husbands-to-be, decided to live with them, worked with them cutting down trees from a mountain, setting dynamite under stumps to turn them down. There was a very educated woman, who herself set dynamite under stumps while her husband was gone to Seattle to sell their strawberries and vegetables, and she tried very hard. Marriage depends upon the person's will. It would be no problem if the person has the will to work together with his or her

mate. Even age doesn't matter. But it isn't easy to think that way. From the religious point of view, this way of thinking is natural, but people seldom think about this matter on a religious basis. I think you've read about this woman in a book. There was a woman named Shizuye Iwatsuki in Huitorime' which is in the back of Portland, composed a poem for "On-Uta-Kai" (a poetry party held by the Emperor of Japan on every New Years Day.) last year, and it was honored by the Emperor. The title was "Morning:"

Asahi Sasu Columbia Gawa

Mugi Tsunde' Tug Boat no Hikare-yuku

Nihonsen Mimu (Miyu)

In the morning sun,

Down the Columbia River

I saw a Japanese Boat going,

carrying wheat,

pulled by a tug boat.

She went to Japan to meet the Emperor this year. She was also recently awarded the "Kun-Roko-To" (the Sixth Order of Merit), that is called "Hōkan Shō" which is specifically awarded to women. This lady is now seventy-six or something, but has never gone back to Japan since she came to America at the age of nineteen or so. I think there should be deep meaning in her poem. In this poem, her inner feelings were expressed. She sang: A Japanese boat is coming. It is going down the Columbia River pulled by a tug boat, loaded with wheat. I could go to Japan if I got on the boat. I interpreted the poem like this. Since she is seventy-six years old now, for fifty-six or fifty-seven years after she got here at the age

of nineteen or so, she worked together with her husband clearing and cultivating a forest, planting apples, peaches, and pears. At the time when the trees began to bear fruit, the war broke out and they had to enter a camp. Before that they must have worked so hard, scarcely eating like everybody else. Then they came back from the camp. Since fruit can be sold at high prices, they are now living comfortably. I don't know if they have children or not. If her poem had not been selected, she would have had to die without seeing Japan again after all these years. I am very impressed with her, being a woman, setting dynamite at stumps to clear them out, planting apple trees. These experiences made her write this poem. The "Kun Roku To" (the Sixth Order of Merit) should indeed be given to such a person.

Q. Were there any women who couldn't endure the situation and ran away with some other men?

A. Yes, there were. I think there were more than dozens of them since there were more than three to five of them that I heard about. Some, even left their children to run away with another Japanese man or white man. The worst case was that of a husband leaving his wife and children in a town going to work for a sawmill company and coming back home once a week at most. I heard this happened in Portland. In Seattle too a husband, left his wife here and went out to work on the railroads. She was working somewhere in town. Her husband came back to her only once or twice a month. The people under such circumstances, some, but not all of them, began to meet with another man. I heard of some such stories happening in Seattle. What could they do? There was no help for them. We, all human beings, are evil gathered together on this earth. If we had the spirit of God or Buddha,

this kind of thing would never happen. But human beings are human beings. We can't do anything. This evil was called "Gō" in the Buddhist terms.

Q. Have you brought something here?

A. Well, I thought you would ask me something about the Bukkyō-Kai (Buddhist Association), so I brought this with me for reference.

Q. Could you show it to me?

A. I'm going to give you this. In this book, a brief history of the Bukkyō-Kai is written since 1902 when it was organized. It is written in both English and Japanese. I'm going to give this to you.

Q. Oh, thank you.

A. You can understand the Bukkyō-Kai more clearly by reading this than by talking. It is a history from 1902 up til ten years ago. The rest of it is in another book which is already clear enough to everybody. Anyway, in this book is the information of "how many members were there in this year" or "who was the founder, and when?" This is for your reference.

Q. Thank you. I'll take this with sincere appreciation.

A. The Christian Association was also organized at almost the same time, maybe slightly later. These organizations were started by those who had the same beliefs in order to guide the youth.

Q. How do you feel about the Sansei? What would you like to tell them, or teach them.

A. What I wish for them is to know about Japan briefly; I don't say to know its history, though. First of all, I want them to be able to speak Japanese, but that's not easy. I have eight grandchildren here, but since even the Nisei, their parents, don't use Japanese, the Sansei naturally become unable to speak the Japanese language. Of course there

would be no problem as long as they live in this country, but they would never know about Japan. Unable to read, they don't read Japanese newspapers or magazines. The Nisei are still alright, but the Sansei are helpless. Some are sending their children to a school of the Japanese language, but the result is that they can only say simple things. But this is alright, since they can speak Japanese anyway. They would need Japanese someday when they became old and visited Japan. Well, what can I do?

Q. Don't you wish Sansei to inherit and keep good Japanese traditions and good elements that Japan has developed?

A. Yes, that is my hope.

Q. What do you think are the good points of the Japanese people?

A. Well, they are to respect their ancestors, to do their best for their parents, to visit their family tomb from time to time, and so on. I also want Sansei to know at least about their parents and grandparents and what they did. Of course it's not necessary for them to be loyal to the Emperor. Unfortunately today's Japan is, although I don't know whether it is being dragged down by the Socialist Party or the Communist Party, declining - it seems to me - day by day. Maybe there would come the time that the Socialist Party gained power to govern Japan. The present society of Japan and education has changed from the old days. Maybe it would be called militarism if they did just like the old times, but as long as a country exists, the military is necessary at any cost, I think. The other day in Japan, the Socialist Party and the others were opposed to nationalizing Yasukuni Jinjya (Yasukuni Shrine where the soldiers killed in the last war are enshrined.) Although most of the youth in Japan were

killed in the war, although war is evil, we couldn't do anything about whichever country had started first. It is quite natural for those who were killed in the war to be enshrined in Yasukuni Shrine. Once they were enshrined, it is the Government that should manage the shrine. In Washington, D.C., there is a cemetery, I forgot the name, though, where the soldiers killed in battle are buried; where day and night soldiers are guarding, saluting. They were the victims who fought for their country; and people were killed, whether their country lost or won the war. Reading the article about the shrine the other day, I thought they were wrong. What makes them opposed to nationalizing the shrine? It is the people's duty to enshrine and keep the soul of the victims. The reformist political parties boycotted the Diet. That's ridiculous. Of course it doesn't have to be nationalized since all these troubles come from being a shrine. The victims are not God while shrine is a place where God is enshrined, but it is for memorial purposes that they are enshrined in it. So the Government may manage and protect it. Of course it doesn't mean that a dead man equals or becomes God. In this world, there is Christ in Christianity while Nyorai in Buddhism is God. How much difference is there between Nyorai and the God above Christ? They are the same in a sense. Some have seen Christ, but the God above him can't be seen. In Buddhism, we can see Shinran Shōnin, Hōnen Shōnin, and Shaka Nyorai (Shakyamuni) with our eyes, but we can't see Nyorai who is in heaven, since he is the Hotoke (Buddha). The God of Christ is also in heaven, and nobody has seen Him. What's the difference? The God of Buddhism in which I believe, and the God of Christianity in which you believe are in heaven. People have seen Christ instead. Shaka Nyorai (Shakyamuni) was also a human being but was sent from Nyorai in

heaven to the earth to guide us. And Shaka Nyorai's disciples were Shinran Shōnin (Shinran Saint), Hōnen Shōnin (Hōnen Saint), and so on who were taught by Shaka Nyorai and brought the thoughts to Japan with them. This originated from Tibet. In other words, the real God can't be seen by anyone with humble eyes. Isn't that true also in Christianity? Nobody can see God in heaven. Being evil and sinful, human beings are unable to see Him. If one improved and trained himself day and night, he might someday be able to see God or Amida Nyorai in Buddhism. How much difference is there between God in Christianity and Amida Nyorai in Buddhism? There is no difference at all. This is the matter of our mind. If one believes that there is no God, then for him there exists no God. If one believes in God's existence, then God exists in his world. It depends on one's belief. It is also true in Buddhism. Some say that there is no Nyorai, and some say there is. There is no Nyorai because they believe that there is no Nyorai in the world. For me, believing that there is Nyorai, there is Nyorai in heaven; and someday I can see Him. This is the key to religion. I don't mean I'm giving a lecture to you who are a pastor. I'm just telling you what I believe.

Q. Since you came to America, have you met any White men who have helped you in a true sense?

A. Yes, I have. There are some who helped me a lot when I started business, and I consulted them about leasing problems. When I started a business in a rural area at that time, there still existed an exclusive mood among people. I had a hard time leasing a place for my business. Then one of my white friends kindly explained my circumstances by visiting each house. Thus they understood me well and leased me a store.

Q. Where was it? Here?

A. Yes, it was. In Montana, too, there was a great deal of argument in a municipal assembly about whether they should permit Japanese to do business or not. At that time attorneys and some others united together to oppose the issue beforehand, and the thing was settled without much trouble. In the town of Roscoe, in Idaho, too, there was an argument about whether Japanese could do business or not. Actually we were allowed to compete in business according to the treaty between Japan and America. But this kind of opposition came from feelings, so we couldn't do anything about that. Although these things happened unofficially, and I have never brought a case before the courts or fought. That means things went well for me. This is why we should have some white friends.

Q. Is it O.K. with you that we have students and scholars listen to this tape when they want to?

A. Yes, of course.

Q. We would like to publish this. (Literary rights)